Evangelical Christendom

Sept.-Oct., 1925.

Reunion—With Whom?

UNDOUBTEDLY the idea of Christian union is in the air. Ideally, it makes a strong appeal; from the Christian point of view the outward expression of the inner unity of all who love and follow the Lord Jesus Christ is in accord with the will of Him who has but one Flock, one Shepherd. Practically, in the presence of the forces that make for unrighteousness the need of union is compelling if the world is to be won for Christ. But we cannot close our eyes to the facts of history and experience. The growth of the Church has not always proceeded on New Testament lines. Churches have arisen that have reversed the commands of Christ. Churches are in existence that have overlaid the Gospel of Christ by accretions, and have so distorted His message that it is something very different from what it was, when it fell from His lips and was expounded by the Apostolic Church. All these bodies lay claim to be part of the Church of Christ, and some of them lay claim to exclusive possession of Christian Truth, and exalt their own particular organisations into the Body of Christ. Can we who are loyal to the New Testament unite with these bodies without compromising our deepest convictions, or without, what is much more important, being disloyal to Truth and Christian Love? For Christian Love is centred upon the Person of Christ, and teaching which strikes a blow at His all supremacy and final Revelation of Divine Love is incompatible with the love we should have for Him.

We have followed with interest the reports of the Stockholm Conference, which has for many an interpretation different to that put upon it by some who attended. We pass by the strange use of words, such, for instance, as "Christian Unity," in senses different from that usually attached to them. High Mass at which Anglicans, Swedish Churchmen, Lutherans and all types of Non-Episcopalian Christians communicated is a strange misnomer. The Requiem Service for Archbishop Tikhon was apparently an ordinary Memorial service, accompanied by the ceremonial of the Eastern Church, a very different thing from what we associate with a Requiem Mass, and the description of Lutheran Superintendents as Bishops may be historically a revival of the old name given to functions discharged, but both are quite a different thing from the Historic Episcopate as understood by Anglo-Catholics! Then we note that again the Church of Rome was not represented. The presence of Roman Catholics would have been a signal of the change of character of that Church, and no one would welcome the abandonment of its errors and claims for exclusive authority and jurisdiction more than Evangelical Christians, but there is a great cleavage between Protestants and Anglo-Catholics in the anxiety to place Rome unreformed side by side with Evangelical Churches as a sister Church. That is a very different matter, and shows that the character of Rome is not understood. We can have no union on terms that imply we accept Rome's conditions, or acknowledge that Church to be loyal to the Faith of the Gospel as regards the relation between the sinner and the Saviour. As for the proceedings of the Conference they were mainly directed to an

internationalisation of Copec, which means that practical social activities are in the forefront of the task of the Church. There is no New Testament authority for this programme. Social activities are the necessary *fruit of conversion to and union with Christ*. They are not *the root* of the Christian Gospel.

Abbé Portal has been giving his view of the Malines conversations :—those apparently innocent but mischievous interviews presided over by a Roman Cardinal. He says that "they were carried out with the one intention of coming to an agreement, and that agreement was, in fact, reached on the principles of the Council of Trent." If this be so, then the Church of England has had its prominent Churchmen committed to a renunciation of the Thirty-nine Articles of Religion, which are aimed against the doctrine set forth by that Council. Modern Romanism is founded on the decrees of Trent. Bishop Gore, one of the Anglican conversationalists, has renewed his attack on the Thirty-nine Articles which he desires to cease to be in any way an authoritative Anglican document, and we note that he denies the accuracy of the Portal Speech. We confess that we did not anticipate so dramatic a *volte face* on the part of some of the Conversationalists, but in these days anything is possible, and we are not surprised when we recall the antecedents of the so-called "officially approved" conversationalists. No clearer indication can be given of the lengths to which some Anglicans will go in their desire for Reunion with Rome. Shall it be said of the Church of England, "In vain the net is set in the sight of the bird"? If the truth has been spoken by the Abbé Portal we are in the presence of something like a National Apostasy on the part of the National Church. The Albert Hall Meeting, convened by the World's Evangelical Alliance, made this clear, and a further demonstration is projected.

The Abbé does not stop here. He says "The great obstacle was the question of the papacy. The Anglicans recognised that the rights of the Pope were superior to those of Bishops, but they affirmed that the rights of the latter were of a Divine nature. In this lay the whole difficulty, but the conversations were to be resumed." If this be an accurate statement of the stage reached in the Conversations, we ask "Do English Churchmen accept the position agreed upon by the conversationalists? Are they ready to acknowledge the supremacy of the Pope as successor of Peter and Vicegerent of Christ?" We think not. More than the members of the Church of England as reckoned by officials of that Church are concerned. The Church is National, and are English Christians generally, including the Evangelical Free Churches, prepared to accept with equanimity the continuance of these conversations?

Finally, the Report of the Federal Council of the Free Churches on the Lambeth Conferences on the Lambeth Appeal for unity has been published. The Conferences reach a pause through the inability of those who conversed in the friendliest manner being unable to agree on what constitutes the "Commission of Christ," a failure mainly due to the substitution of human interpretations and claims for the clear teaching of the New Testament. The Anglican claims on Apostolic succession are irreconcilable with the Free Church claims as to the reality of their Ministries—a reality fully recognised by the Anglican members of the Conference. Why did the breakdown occur and bring the Conference to an end? Because there are a number of Anglicans who believe that the doctrine of Apostolic succession is vital to the existence of the Church and to the valid administration of the Sacraments. These men have blocked the way at Lambeth when the Bishops and others considered the subject, and no matter what may have been said in the Conference Room, their exclusive ideals prevailed with the Anglican members of the Conference. Rome refuses to accept Anglicans as members

of a reunited Church unless the claims of the Papacy are acknowledged. Anglicans refuse to accept non-Episcopalians as members of a reunited Church unless the exclusive "divine claims" of the Bishops are admitted, and all schemes of reunion break down on sacerdotal ideals that in the case of Rome owe their reality to the Pope as a vicegerent of Christ and on the part of the Anglican Communion to the claims of the Bishops as successors of the Apostles. Where in Scripture do we find any such teaching? It does not appear, and both views are the fruit of the corrupt following of the Apostles.

We have written frankly. The road to Reunion does not lie through the dogma of organisation. It rests with those who, members of the Body of Christ and reconciled to God by the death of His Son, are aware of an inner unity in Christ that goes beyond all denominational tests and organisations. Such men and women are the salt of the earth and they know their oneness in Christ. Loyalty to Him prevents their acceptance of Roman or Anglo-Catholic tests of Churchmanship. The day has come when their unity must be shown in reunion. Meanwhile they must be on their guard lest through supineness or negligence they will find that great Church of England with its noble past compromised by the actions of men who have lost the New Testament vision of the Church, and are prepared to subordinate what we believe to be vital truth to the political claims of a Union which is foreign to the mind of Christ and His Apostolic Church.

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the continued usefulness of the United Evangelistic Campaign at Wembley, and for many evidences of Divine Blessing on the work at the Campaign Bungalow.

For the privilege of sharing in the great work of making known to all men the unsearchable riches of Christ.

In everything give thanks, for this is the will of God concerning you.

LET US PRAY—

For our King and Country, and that in the serious National outlook we may be saved from seditious conspiracy and revolution.

That the Council may be guided in proposed recommencement of central and public meetings for united intercession.

For active steps now in progress to follow up the "Call to Action" sent forth from the Royal Albert Hall in March last.

That the Bishops, who will shortly review the decisions of the three Houses of the Church Assembly, may be guided so as to reject all proposals for Prayer Book Revision alien to the principles of the Reformation and the Truth of God's Word.

That guidance may be given to the Council in preparing for the commemoration next year of the 80th anniversary of the Alliance.

That there may be a stirring of hearts and a wide-spread response to the invitation to the Universal Week of Prayer, 1926.

For the closing weeks at the Christian Service Bungalow at Wembley, and especially for the Demonstration on October 14th.

For all our agents and representatives everywhere, and for funds greatly needed at this time for home and foreign responsibilities.

That the new Session of Missionary Reunions, to open on October 13th, may be useful alike to Missionary candidates and the Missionary Societies generally.

That Christian leaders may be brought to realise that the road to Reunion does not lie through emphasis on organisation, but through the Person of Christ and unity in diversity.

Notes.

We announce with great pleasure that the Home Secretary, the Rt. Hon. Sir Wm. Joynson-Hicks, Bart, M.P., and the Bishop of Sodor and Man (Dr. Thorston Duesbery) have cordially consented to become Vice-Presidents of the World's Evangelical Alliance (British Organisation).

The National Outlook.—We desire to draw special attention to the article hereon which appears on a later page. All that could be said concerning the present outlook on our national life is not treated upon, but the article will surely enlighten many, if it is necessary, upon things as they are, and may be, unless the Christians of England get down upon their knees in prayer and intercession. In a letter we have just received from Sir Andrew Wingate, he says, "Our country was never in greater need of prayer, both for foreign affairs and our internal dangers. Much of our population is being bred in contempt for the Old Testament, which necessarily undermines the authority of the New Testament; and all kinds of philosophies and far-eastern delusions are being offered as substitutes for the faith in Christ Jesus. Consequently, the fear and worship of God and reverence for Him in our family life are disappearing in a craving for freedom from the restraints of the standards of right and wrong as laid down in Scripture. Yesterday I was looking at some of the powerful pictures at Versailles of the French Revolution, and it is manifest that the Reign of Terror in Russia was born and fostered by the horrors perpetrated on the upper classes in Paris by the Reds. We may think we are in no danger, but evil quickly matures in the hearts of people not fenced by Prayer." Bishop Welldon, Dean of Durham, a Vice-President of our Alliance, has recently stated, "I do not despair of the country, I do not despair of the empire; but I think the country and the empire are approaching a crisis greater, perhaps, than has ever been known. And I cannot in my own mind over-estimate the duty which lies upon every citizen to play his part in solving the social and industrial problem—by thinking, not of his own personal or sectional interest alone, but of what he can do to maintain the solidarity of the British character." Yet another comment; a letter lies before us from a Director of a Manchester dry goods firm, in which he says, "It is necessary for me to attend on the Royal Exchange here five afternoons each week (on Saturday there is no attendance). On three of the afternoons; out of over 11,000 members, anything from 1,000 to 3,000 will be present, and on the remaining two up to 5,000, and yet but a very small proportion of us have not been working at a loss the past two years. We are told unemployment is increasing and the burden of taxation we know is growing heavier. Why is this? As one who daily feeds on the Living Word, the fact is realised that God lays His hand upon nations as well as upon individuals. Have we any grounds for thinking that God is laying His hand upon our nation? We are appalled by the growth of Spiritism, Sunday desecration, covetousness, lawlessness, and other evils. May I, therefore, ask your Council to give the matter prayerful consideration? Not that He may restore prosperity to our land, but that the sins which are being visited upon us may be repented of and forsaken. Your position is such that a call from you would be responded to by believers throughout the whole land. Will you sound such a call?"

Can it be Done?—The Council have given the above letter, and the national outlook careful consideration. There can be but one feeling—that we face an anxious situation, the issues from which during the next six or twelve months are uncertain. It concerns all aspects of our national life, religious, social, political, but a call to prayer, such as that contemplated and urged is a matter involving many interests, and it needs to be ascertained that the call if given will be adequately responded to—at least to the same extent as the central united meetings convened and maintained by the Alliance throughout the War. The matter is receiving earnest attention, and if anything can be done to convene central and representative meetings for confession and intercession due announcements will appear in the Press. In the meantime, will all who

read these lines pray individually, and ask that special guidance be given to those upon whom the responsibility of organisation rests? *The burden of expense has also to be considered.* The Queen's Hall meetings during the War cost on an average about £150 a month, and there was no guarantee behind them.

The "Call to Action."—The Call to Action sounded first from the great meeting convened by the Alliance in the Royal Albert Hall last March is being vigorously followed up. We may say that a reserve has been placed on the Albert Hall for a projected similar meeting next year, and we ask the prayers of all who believe that it is not by might but by prayer that battles are won, that the present anxieties concerning Prayer Book Revision may issue in the discomfort of those who are seeking to undo the Reformation. As far as we can see the position is as follows. The Bishops are to meet in October to consider the decisions of the three Houses constituting the Church Assembly, and their decision will then be referred to the Assembly as a whole, which probably will not take place until next year. If the decision of the Bishops is adopted the matter will then go to Parliament for final sanction, but a good deal must happen before then. In the meantime an educational campaign is imperative, and we hope our readers everywhere will realise their responsibility to do locally what cannot be done from a distance. The "Reformation" booklets should be placed in the hands of local clergy, Ministers and Laymen, especially the lay members of the Church Councils, and attention called by every possible means to the vital issues at stake. On page 3 of cover will be found a full list of the Alliance booklets.

Reunion—a Warning.—We have dealt in our leading article with some aspects of the present Reunion situation. Unless the greatest care is taken to make it clear that so-called "Christian leaders" in the reunion negotiations on either side only speak and act for themselves, and not in any representative sense, a false idea of the position may arise. The letter of the Bishop of Durham to *The Times* concerning the Malines Conversations (September 29th) evidences a want of integrity in published reports concerning these repugnant and secret conversations, evidently to give an impression that the Church of England representatives have been willing to go a long way on the road to Rome. We note that the Bishop of Truro is now associated with Dr. Garvie in the subject of Reunion between the Church of England and the Free Churches. The Bishop of Truro is a member of the Community of the Resurrection, the monastic order of which Bishop Gore was the founder. If the Evangelical cause is in any way to be in the Bishop of Truro's hands we are in a sorry plight. And we do not acknowledge the views of Dr. Garvie to be altogether representative of the great heart of Evangelicalism in the Free Churches.

Missionary Reunions.—The new session of Missionary Reunions will open at the Alliance House on Thursday, October 15th, at 3 p.m., when the Rev. J. Chalmers Lyon and the General Secretary, Mr. H. M. Gooch, will give an illustrated account of their recent visit to Spain and Portugal. We hope there will be a full attendance, and cordially invite all who can do so to be present. The full programme for the session 1925-26 is as follows:—

1925

October 15th. [SPAIN AND PORTUGAL]
First Meeting of Session. Rev. J. Chalmers Lyon and the General Secretary will speak on their recent visit to the Peninsula, and exhibit some limelight views.
Chairman: REGINALD C. HARE-DYER, Esq.

November 19th. [JAPAN]
CHURCH MISSIONARY SOCIETY.
Chairman: Rev. E. HAYWARD, M.A.

December 17th. [CHINA]
Reception to Dr. Henry Hodgkin (of National Christian Council of China), who will speak on the crisis and outlook in China.
Chairman: Rev. R. C. GILLIE, M.A., D.C.L.

1926

January 21st. [CENTRAL AFRICA]
HEART OF AFRICA MISSION.
Chairman: Rev. W. FULLER GOOCH,

February 18th. [ARMENIA]
FRIENDS OF ARMENIA.
Chairman: Rt. Hon. LORD RADSTOCK, C.B.E.

March 18th. [LABRADOR]
MORAVIAN MISSIONS.
Chairman: Rt. Rev. BISHOP ARTHUR WARD.

April 15th. [SYRIA]
BRITISH SYRIAN MISSION.
Chairman: Rev. J. CHALMERS LYON.

May 20th. [MADAGASCAR]
LONDON MISSIONARY SOCIETY.
Chairman: Rev. NELSON BITTON.

June 17th. [NORTH AFRICA
NORTH AFRICAN MISSION.
Chairman: H. MARTYN GOOCH, Esq., M.B.E.

Closing Weeks at Wembley.—The British Empire Exhibition is to finally close its doors on October 31st, and official notices concerning the clearance of exhibits are already in exhibitors' hands. This also implies the close of the United Evangelistic Campaign on October 31st.

Christian Service Bungalow, Wembley.—In the meantime the work at the Bungalow proceeds with many evidences of God's blessing. Every week-day a fresh staff supplements the permanent staff at the Bungalow; and the programme for October, which follows, manifests the hearty co-operation of numerous Societies in fellowship with the Alliance and sharing the work at Wembley. We hope the closing month, October, will prove the best of all.

Daily Arrangements during October.
(There are no Sunday engagements.)

(In addition to responsibility for the Daily United Prayer Meeting, the Alliance undertakes to have an opportunity in the Bungalow throughout the day)

Th.	1	Army Scripture Readers' Society
F.	2	The Church of England (St. Barnabas, Clapham Common)
S.	3	Metropolitan Free Church Fedn.
M.	5	World's Evangelical Alliance
Tu.	6	London Christian Endeavour Fedn.
W.	7	World's Evangelical Alliance
Th.	8	Irish Church Missions
F.	9	Missionary Training Colony
S.	10	Metropolitan Free Church Fedn.
M.	12	Colonial & Continental Church Soc.
Tu.	13	Railway Mission
W.	14	BIBLE DAY AT WEMBLEY
Th.	15	Mildmay Mission to the Jews
F.	16	Metropolitan Free Church Fedn.
S.	17	The Church of England (St. Matthias, Holloway)
M.	19	British Jews' Society
Tu.	20	The Church of England (St. James', Paddington)
W.	21	Church Missionary Society
Th.	22	Metropolitan Free Church Fedn.
F.	23	World's Evangelical Alliance
S.	24	London City Mission
M.	26	Lansdowne Hall, West Norwood
Tu.	27	The Church of England (St. Thomas', Lambeth)
W.	28	Metropolitan Free Church Fedn.
Th.	29	Wesleyan Laymen's Missionary Movement
F.	30	Missionary Training Colony
S.	31	World's Evangelical Alliance

Bible Day at Wembley.—We draw special attention to the announcement above of "Bible Day at Wembley." Under this attractive call we have arranged for a united demonstration in the large Conference Hall of the British Empire Exhibition at 3 p.m. on *Wednesday, October 14th.* It is hoped that a large number will respond to this call for help to impress upon our people generally, before the exhibition finally closes on October 31st, that the Bible is the secret of the greatness of our Empire, and the one influence in the world greater than any other. A feature of special interest in the demonstration will be the presence of the "Southern Trio" Singers of Negro Spirituals and Plantation Melodies who, by special request, will include in their programme "Reign, Massa Jesus, reign," and "Balm in Gilead," two very touching pieces recently broadcasted from the London station. The Chair will be taken by Lt.-Col. Sir A. Henry McMahon, G.C.M.G., a member of the Exhibition Board of Management, and the speakers will be Sir Godfrey Lagden, K.C.M.G., President of the Royal Colonial Institute, Admiral A. R. Emslie, C.M.G., Canon J. G. Simpson, D.D., and Rev. Dr. John A. Hutton. Admission to the demonstration will be free to all (the Exhibition Conference Hall is entered from the Palace of Industry), but arrangements have been made for the issue of free reserved-seat tickets to accompany tickets of admission to the Exhibition at reduced rate if ordered before October 14th. (See announcement on page 2 of cover.)

Evangelistic in Kabania.—Letter from the Rev. Adam Podin:—

Kaduna, Bornu Prov.
To the General Secretary, 15th Sept., 1925.
World's Evangelical Alliance.

Dear Brother in Christ,

I remember that I last wrote to you from Argungu Island, Sokoto, where we intended to rest for a while and take some furlough which is a most usually due missionaries and other political diseases. During the 40 days we had very little rest indeed as we could not resist the urgent calls from various places. The first Sunday after our arrival in that place we spent in the palace. We had with us some small presents and when issued, suppose, was a very good book—God's War of Redemption and New Testament. We had a glorious time with the Emirs. We felt the presence of our God with us and this was manifested through many tears of pleasure falling on their heads and crying earnestly for their sins. After this we left with the Gospel

and spoke like a mother to her own children. After the service each one received a piece of bread, sugar, tea and the books. I had three such meetings in that prison. The following Sunday we again spent the happy day with our people from Arnsberg. I arrived just before on Saturday, the 29th of July, so that we could arrive at the Asylum in the afternoon. As we neared the asylum gate we found it decorated with garlands from selected flowers and little flags. Two lepers awaiting us delegated to give us a warm welcome [illegible] They knew of our coming as we had sent before a bag of flour to them to make white bread, and we had with us other things as: sweets, sugar, medicine, sausage and butter. They were so glad to see us. After a short time I held the first meeting in the open air the weather being fine. On Sunday we held six more meetings and beside a large feast under the huge oak trees.

Some of the lepers were so ill that they could not come out so we had meetings in their sick rooms. I had a singing choir, all lepers, with me that helped us to cheer them up. I wish I could give you the real expression of blessing with which they blessed me for the love shown to them in life and now in the face of death. On Monday morning early, at 4 o'clock, I had to leave to reach Arnsberg not too late for the good-baths. The following Sunday I spent again out in the country where I had very blessed meetings. I preached twice and my wife three times in the Methodist Church. Last Saturday, August the 14th, I held a very blessed meeting in a prison with 120 young prisoners before me. I had the joy to have the representative of the British and Foreign Bible Society, Mr. Wiseman, with me. He saw my work and I preached himself, a real blessed [illegible] Monday morning [illegible] leaving me and it remained pleasing [illegible] two, her sons as prisoners having listened to our preaching. She had visited the prison the following day and to her joy both her sons had told her the whole story of my sermon, and that they had given their lives to Jesus and will lead a new life. She was so glad and I rejoiced with her. I had nothing to pay for the New Testaments as Mr. Wiseman gave them personally for them and paid the expenses himself. I took him with me to Kogel where he spent a nice day with us. With the autumn the mission work will commence in our country in full as the people have more time to attend the meetings.

Wishing you the richest blessing of our God,

I remain, yours truly

ADAM POSER.

WORLD'S EVANGELICAL ALLIANCE

THE GENERAL SECRETARY'S MAJORITY

A member of the Executive Council contributes the following paragraph concerning the attainment by Mr. H. Martyn Gooch of his majority as General Secretary of the British Organisation.

"The Executive Council of the World's Evangelical Alliance have adopted a unanimous resolution recording their sense of gratitude for the work Mr. H. M. Gooch has been able under God to accomplish as General Secretary of the Alliance, and expressing the hope that he may long be spared to further its interests, at the same time assuring him of their affectionate and hearty support. Twenty-one years is a long period in a man's life, and they are more than one-quarter of the life of the Evangelical Alliance, which next year will commemorate its eightieth anniversary. Mr. Gooch accepted the General Secretaryship at a time when the whole future of the Alliance seemed to be in the balance. It had lost the grip of the problems which it had been founded to solve, and was in danger of becoming a small body on the fringe only of Christian life of the United Kingdom. With a sense of vision which has never left him Mr. Gooch faced the situation and the future. One by one the threads of influence were gathered together, and he found himself supported by his Council and the members and friends of the Alliance in his great desire to knit Evangelical Christians of every name and throughout the world into close unity and co-operation, and to make the Evangelical Alliance the handmaid of Evangelicalism and its exponent on a basis of truth and love, comprehensive, but without compromise. Mr. Gooch revivified the Universal Week of Prayer, he reorganised the machinery of the Alliance and made it once more a power in the Foreign Offices of many States. When war came his opportunity arrived, and his vision brought together the influential gatherings for National Prayer held monthly in the Queen's Hall. Faced by the aggressions of Rome, Mr. Gooch focussed an intensive campaign on the Ne Temere decree of the Church of Rome, and has developed in a wise setting the Protestant forces for the maintenance of Religious Liberty and the Evangelical faith. In the presence of Anglo-Catholicism which threatens to Romanise the National Church, he has welded into one the Protestant forces of England which gave expression of their convictions at the Royal Albert Hall meeting last March. When others failed, he led the way to the Wembley Evangelistic Campaign. We have briefly touched on his work for the World's Evangelical Alliance, and have not even mentioned his visits to Continental Branches and his interests and energies in other directions. It is the prayer of the Council that he may be long spared to continue and extend the usefulness of the World's Evangelical Alliance, whose distinctive work was never more needed than in these days when error wears the robes of Truth and our Evangelical heritage is attacked by many enemies.

"A MEMBER OF THE COUNCIL."

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1926

Sunday, January 3rd, to Saturday, January 9th, 1926

(INCLUSIVE)

FOREWORD

Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are asked to use the suggested texts for sermons or addresses on Sunday, January 3rd, and to bring the Universal Week of Prayer before their Congregations.

Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1, England.

To all who in every land call upon God through the Name of Jesus Christ our Lord.

Dear Brethren in Christ,

For the last eighty years it has been the privilege of the World's Evangelical Alliance annually to invite to concerted fellowship in Prayer, during the first full week in January, believers "out of every nation under heaven." We ask that a similar invitation be received this year also.

All the years belong to Christ; they are numbered from His nativity, they point towards His return. As we watch, we may see the Divine purpose reaching out towards its fulfilment; the reign of perfect righteousness increasingly draws nearer; we see not yet all things placed under the feet of Christ, but we know that He is in truth the Lord of lords and King of kings, the Blessed and Only Potentate.

Every age is formative of that which is to follow. The cycle of years now passing over is fraught with momentous consequences. The Jew is establishing himself in the land of his fathers, and is beginning to divest himself of the veil of prejudice through which he has still even looked upon Jesus of Nazareth. Islam still lifts a wall of unyielding defiance to Christianity, although grave cracks appear in it. Perhaps even more is universal, endlessly resourceful, and not without success. Only a few lands are still closed to the Gospel; elsewhere the Word of Life has free course, and is being glorified. The Missionary Army is continually being augmented; even the name of the Redeemer will be familiar to men of every nation and kindred and tongue. Cities of the Sanctuary, in rapidly increasing numbers, are being formed for almost every known language; hymns in adoration of Christ are being sung in all the earth; and He is being honoured through the varied messages.

All this means that there is still much to do. The more the time is shortened, so much the more does the King's business require haste.

Our first duty is to seek the face of God; our first labour is intercession.

In Prayer we unanimously begin with ourselves; for "if I regard iniquity in my heart, the Lord will not hear me." We wait before God until the threefold cleansing—in the Word, by the Spirit, through the blood of Christ—is given to us. Then with pure hearts we entreat for those gifts which will not be denied.

EVANGELICAL CHRISTENDOM

Next, we unite ourselves in love with our brethren. The promises attached to united intercession are really bestowed upon love. If we love our Lord and His brethren, we may ask what we will and it shall be given us.

So we enter into the mind of Christ for His world. There is something immensely stimulating in the thought that in one full round of prayer, such as this all the priestly intercession of the Redeemer, so far as we can discern them, will be set free or called to be brought into remembrance, every yearning of the Intercessor within will find utterance, every desire present to the mind of our Advocate above will be responded to by His children on earth.

As the Lord's remembrance for us asks no rest, and for us give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

We are,

Yours in the fellowship of Christ Jesus,

(Signed)

CHARLES F. ARMAGH, *Archbishop of Armagh.*
JOHN DUBLIN, *Archbishop of Dublin.*
A. F. LONDON, *Bishop of London.*
ARTHUR BRADFORD, *Bishop of Bradford.*
G. H. BRISTOL, *Bishop of Bristol.*
GUY CHELMSFORD, *Bishop of Chelmsford.*
GEORGE, *Bishop of Edinburgh.*
M. L. HEREFORD, *Bishop of Hereford.*
W. E. LINCOLN, *Bishop of Lincoln.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
CYRIL PETERBORO, *Bishop of Peterborough.*
J. R. RIPON, *Bishop of Ripon.*
W. C. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury and Ipswich.*
CHARLES SODOR & MAN, *Bishop of Sodor and Man.*
F. T. WESTM., *Bishop of Westminster.*
ERNEST WORCESTER, *Bishop of Worcester.*
JOHN WHITE, *Moderator of the General Assembly of the Church of Scotland.*
JAMES HARVEY, *Moderator, United Free Church of Scotland.*
R. C. GILLIE, *Moderator, Presbyterian Church of England.*
J. H. JOWETT, *Chairman, Congregational Union of England and Wales.*
J. H. RITSON, *President, Wesleyan Methodist Conference.*
THOS. A. FENBY, *President, Baptist Union of Great Britain and Ireland.*
M. E. AUBREY, *General Secretary, Baptist Union of Great Britain and Ireland.*
JAMES LOCKHART, *President, Primitive Methodist Conference.*
HERBERT B. MUMFORD, *Presiding Bishop, Moravian Church.*
ELIZABETH M. CADBURY, *President, National Council of the Evangelical Free Churches of England.*
J. SCOTT LIDGETT, *Hon. Sec., National Council of the Evangelical Free Churches of England.*
THOS. NIGHTINGALE, *General Secretary, National Council of the Evangelical Free Churches of England.*
F. B. MEEK, *Secretary, Metropolitan Free Church Federation.*
W. LAMPLOUGH, *Chairman of Committee, British and Foreign Bible Society.*
C. H. E. BOUGHTON, *Secretary, British and Foreign Bible Society.*
BRYAN W. ISAAC, *Secretary, Church Pastoral Aid Society.*
HERBERT LANKESTER, *General Secretary, Church Missionary Society.*
C. H. IRWIN, *Home Superintendent, Religious Tract Society.*
W. HEDDON BITTON, *Home Secretary, London Missionary Society.*
C. W. ANDREWS, *Secretary, Wesleyan Methodist Missionary Society.*
W. Y. FULLERTON, *Home Secretary, Baptist Missionary Society.*
J. STUART HOLDEN, *Home Director, China Inland Mission.*
F. MARCUS WOOD, *Secretary, China Inland Mission.*
C. J. KLEIBEL, *Secretary, Moravian Mission.*
THOMAS CARTER, *Secretary, Bible and Medical Mission.*
DOUGLAS H. C. SARGENT, *Secretary, Church of England Zenana Missionary Society.*
DAVID C. HAMILTON, *Secretary, South Africa General Mission.*
BERTRAM JONES, *Secretary, South American Missionary Society.*
A. STUART MORAES, *Secretary, Evangelical Union of South America.*
ROLAND SMITH, *President, Africa Inland Mission.*
A. J. CULWICK, *Secretary, Church Missions to Jews.*
FRANK J. EXLEY, *Secretary, British Jews Society.*
ARTHUR E. TAPP, *National Secretary, Y.M.C.A.*
IRENE COX, *National General Secretary, Y.W.C.A. of Great Britain.*
MARION A. F. DARTWOOD, *President, Christian Alliance of Women and Girls.*
WALTER B. SLOAN, *Secretary, Keswick Convention Council.*

R. C. HART-DYKE, *Hon. Treasurer and Chairman of Executive Council.*
W. TALBOT RICE, }
J. CHALMERS LYON, } *Hon. Secretaries.*

HENRY MARTYN GOOCH, *General Secretary,*
WORLD'S EVANGELICAL ALLIANCE (*British Organization*),
11, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above signatures are to be regarded as representative of those whose sentiments would harmonize on this basis with the Council of the Alliance, but the necessity of close application to other duties prevents the immediate return of the sheets for completion. The Council expresses its confidence that there is no reason to doubt that the signatures to be obtained in response to this circular will be very numerous, and will include the names of the leaders in the great centres of the Christian life of the United Kingdom.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 3rd, to Saturday, January 9th, 1926

SUNDAY, JANUARY 3rd, 1926.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"*Fear not; I am the First and the Last; I am He that liveth and was dead.*" (Revelation i. 17, 18.)
"*Lo, I am with you always, even unto the end of the world.*" (Matthew xxviii. 20.)
"*This God is our God for ever and ever: He will be our guide even unto death.*" (Psalm xlviii. 14.)
"*New things do I declare . . . . Sing unto the Lord a new song.*" Isaiah xlii. 9, 10.)
"*Jesus Christ the same yesterday, and to-day, and for ever.*" (Hebrew xiii. 8.

MONDAY, JANUARY 4th, 1926.

THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—That Christ, the First and the Last, is King, and that all things are under His hand.

That each year, as it passes, brings nearer the fulfilment of the Christian hope.

That the Spirit of God continues to work mightily in the earth, and that tokens of His presence and power are apparent in many lands.

That in the mercy of our gracious God another year of loving service is opening before us; that, in spite of past unfaithfulness, we still hear Him say: "Go, work to-day in My vineyard."

LET US REMEMBER IN PENITENCE—The former years in which faith becomes feeble and love grows cold, in which the compassions of Christ in us were straitened and the Spirit of grace and of supplications was resisted.

Our slowness to apprehend the mind of our Lord regarding His flock, our unwillingness to share His toil and pain in the salvation of the lost, our lack of sympathetic understanding with God's children in their temptation and trials.

LET US PRAY—That God would number back to us the years that are past (Joel ii. 25), and speed us henceforth on our journey towards the City of His habitation.

SCRIPTURE READINGS—Phil. iv. 4-9; Heb. x. 16-25; Psalm lxxxv.; 1 Thes. v. 15-25.

TUESDAY, JANUARY 5th, 1926.

THE CHURCH UNIVERSAL—The "One Body" of which Christ is the Head

LET US GIVE THANKS—For the springing of spiritual life in Central and Eastern Europe; for the subsidence of nationalism in lands where it has long reigned; and for the return of many to faith.

For the fervently expressed desire for spiritual revival on the part of many of God's children; for a growing ardour in the service of the Kingdom; and for a quickened expectation of the Lord's return.

For fresh expansion in many Mission Fields; for the increasing circulation of the Scriptures in heathen lands; for a clearer understanding of the truth relating to our Lord's Person and Mission.

LET US CONFESS—The parochialism of our outlook; the persistency of our acknowledgment of the grace of God towards those from whom in certain important respects we differ; our forgetfulness of the supreme law of our unity in Christ Jesus—"that they also may be one in Us."

LET US PRAY—That the watchmen on the walls of Zion may see eye to eye; that a true testimony to the Name of the Lord Jesus may be declared by every branch of the Church of the Redeemer; that that day when there shall be "one Lord, and His Name one" may soon break.

SCRIPTURE READINGS—Exodus xix. 1-6; Isa. xxvi. 1-9; Matt. v. 1-16; 1 Cor. iii. 6-15.

WEDNESDAY, JANUARY 6th, 1926.

NATIONS AND THEIR RULERS

LET US THANK GOD—That the world belongs to Christ by the decree and donation of the Father; that the providences of God are determined in their course by the Divine righteousness; that a partial understanding of the Divine purpose in history has begun to dawn on the minds of men.

That the Holy Spirit has never left this earth, which He is guarding for Christ the King, and that He shall administer the kingdom of grace until the lawful Ruler returns.

LET US CONFESS—Our national sins and our failure in international duty—unrighteousness, unneighbourliness, covetousness, pride of prestige, vindictive feeling.

LET US PRAY—For all kings and rulers; for ministers of state, councillors, governors, consuls, members of senate, magistrates, journalists, captains of industry, and all public servants—that they may endeavour to learn and do the will of God.

That wise leaders may be raised up in every nation; that the governments which are unstable may be strengthened on a righteous basis; that neither anarchy nor tyranny may prevail, but give place to an ordered liberty.

SCRIPTURE READINGS—Dan. vii. 9-14; Mark xiii. 1-13; I. Cor. xv. 20-28; Rev. xix. 1-16.

THURSDAY, JANUARY 7th, 1926.

MISSIONS

LET US GIVE THANKS—[illegible]

[illegible] to appeal to every man.

For the response to the Gospel evoked in the mind of many who are still ignorant of God's way of salvation.

For the faith and devotion of those who have been won out of error and darkness; for the many devoted missionaries that have spread Christianity and are spending still; for holidays in which spend the Good Tidings; for the Scriptures translated into so many tongues.

LET US CONFESS—Our sin in so grossly misusing with the Good Shepherd when He comes bringing back this wilful race; our selfishness in speak with Him in communion; the [illegible] of our blindness to the Lord; the corruption of our thoughts regarding His work; the poverty of our offerings to His cause.

LET US PRAY—For all missionaries, pastors, evangelists, catechists, teachers, colporteurs, doctors, nurses and Bible women.

For all young converts, for inquirers, for all who are indifferent or hostile, for some who have fallen away, and for those who have left their first love.

For Missionary Societies and their Committees, for Training Colleges, for Home and Field and Deputation Secretaries; for Translators and Revisers of Scriptures; for those who are sending or native Christian Literature.

For Missionaries far removed, often in anxiety or fear; for the children of missionaries, separated from their parents, and deprived of the comfort and protection of home. For Missionaries' families, scattered home, overworked, struggling with an intractable language and placed in unhygienic surroundings.

That all who go forth in the Name of the Lord Jesus may walk daily and hourly in the Saviour's grace, that the deadly chill of their heathen surroundings may not dampen their spirits, then they may kindle their souls in the mystery of Christ, and exhibit the power of Christianity by their love for one another.

That the Lord would thrust out more labourers into His harvest; and that young people in increasing numbers may be led to consecrate their lives to the service of Jesus Christ.

SCRIPTURE READINGS—Psalm lxvii.; Isaiah xlix. 1-12; John x. 7-18, xii. 20-33; Rev. xix. 4-16.

FRIDAY, JANUARY 8th, 1926.

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

LET US GIVE THANKS—For a godly ancestry for the generations of the upright, for the nurture of a Christian home, for the abounding care of parents' love, for a childhood early dedicated to the Saviour.

That our Lord is specially near to the children of those who fear Him, and that while He bids us bring the little ones to His love and care, so many of His servants are fulfilling His command, and ministering to them.

For all Christian instructors, for all pastors, writers and counsellors who train the young to discipline and service, and guide them in the ways of truth and uprightness.

LET US PRAY—That the homes in which our youth are nurtured may be more conspicuously the dwelling-places of the Father of spirits; that family religion may be observed by family prayers, that the Day of Rest may be hallowed; and that our children may early be taught to pray, read the Bible, and reverence the House of God.

That all teachers may feel sensible of the responsibilities attaching to the office they hold, and may evince in their chief endeavour to bring their youthful charge to the knowledge of Jesus Christ as Saviour and Lord.

That Colleges and Universities may be so filled with the Spirit of the Master that those who study in those halls of learning may be taught to reverence the Bible as the Word of God, and to seek first the Kingdom of God and His Righteousness.

SCRIPTURE READINGS—Deut. vi. 1-9; Psalm lxxviii. 1-8; Prov. iv. 1-13; Matt. xviii. 1-14.

SATURDAY, JANUARY 9th, 1926.

THE HOME BASE, AND THE JEWS

LET US GIVE THANKS—For the generation of the upright in the land; for the goodly fellowship of faithful ministers and earnest evangelists and zealous labourers in the service of the Kingdom of God.

For the special task assigned to the present age in relation to the restoration of "the chosen people" to covenant privileges.

For the promises of Israel, unending great and precious, which still await fulfilment.

For the new realisation of the mission and ministry of our Lord which has come to so many members of the Hebrew race.

LET US PRAY—That a wide-spread movement of Divine power may add fulness of blessing to the Church in all the lands of Christ.

That every minister, evangelist, home mission worker, Sunday school teacher, witness-bearer, intercessor, may be filled with the Holy Spirit.

That the set time when the Redeemer shall come to Zion, to turn away transgression from Jacob, may be hastened.

That the Christian Church may be enabled earnestly and believingly to plead for the fulfilment of the word of assurance: "And so all Israel shall be saved."

SCRIPTURE READINGS—Ezekiel xxxvii. 21-32; Amos ix. 8-15; Psalm cxvi.; Luke xxi. 20-33.

The National Outlook: A Call to Intercession.

The Nation to-day stands face to face with problems that are calculated to drive the most far-seeing patriot to his knees. No one who reflects on the way in which events are shaping, can fail to see that we are either drifting or heading to a crisis that will test the soundness of our civilisation or prove that society as it exists is in a condition that cannot avoid being disrupted by the many attacks made upon it on various sides. We have lived so long on the edge of a volcano that we are in danger of not hearing the rumblings that precede an eruption. The experiences of the war are still in our memory. We remember how we feared—and how our fears proved liars, how we trembled and how God in His mercy saved us from the catastrophe we dreaded. And we are inclined to think that the Nation which stood the shock of those fateful four and a-half years will survive without any grave loss the course of the coming year. We may cherish a false optimism as well as indulge in an ill-founded pessimism. It is our duty to weigh events and make up our minds on the duty we owe God and our brother men.

The great war was to end war. To-day we have France and Spain fighting the Riffs—a small people inhabiting a mountain range in morocco. We find ourselves placed in a situation of the greatest difficulty with reference to Turkey owing to the strange Treaty signed at Lausanne when the Turk defeated in the Great War appeared as a Victor, and through the jealousies of the Allies was able to consolidate his position in Europe and in Asia to have at his mercy the remnants of the Christian Churches under his power. Man may contrive the instruments calculated to curb the passions of his fellow man, but when these passions are roused, humanity seems powerless to restrain and divert them into channels that make for righteousness. A Treaty framed as that of Lausanne was framed, has in it the seeds of endless trouble. Nations no more than individuals can do wrong without paying the price.

But it is not the international aspect of our nation's outlook that gives rise to the worst fears. Internally the Nation is sick—very sick indeed, and needs salvation from threatening ills. Unemployment has become chronic. One-tenth of our working popula-tion is out of work, and there seems to be no hope of their obtaining employment. The rest of the community bears the burden of maintaining the unemployed, as the Insurance Scheme has not made provision for so large an army of the workless. When we look below the surface we find the most extraordinary state of affairs. There is a differentiation of our industries into sheltered and unsheltered. The sheltered trades are able to command artificially high wages, for they face no outside competition, and are engaged in work that is necessary under modern conditions. The community must either pay what the men demand or do without necessities. The workers know their power and have used it to the utmost extent. We find unskilled labour obtaining a higher rate of remuneration than skilled workmen in the unsheltered trades, that are languishing on account of the success of foreign competition. And there appears to be no way of enabling the workers to obtain employment, for the only remedy is to work harder for remunerations that the Unions will not permit to be paid. The burden of taxation is so heavy that employers cannot keep their workers employed at a profit, and in most of our industries considerable sections of employers are working without a profit.

Behind all our industries stands coal. In the past coal was the sole supply fuel of mechanical power. Now there are other sources utilised in nations that were formerly our customers, and the waterfall and the river supply electricity. The oil fields send us oil and everywhere less coal is being used. Other lands have developed their own coal supplies which are obtainable at a lower price than that at which our mine owners can afford to sell, and recent legislation has made it impossible for our mines to be worked so economically that the price of coal will be reduced. We thought we could solve difficulties by legislating on hours and and conditions of labour, that do not utilise the normal capacity of man without imposing on him too great a strain, and now find that this results in the unemployment of some hundreds of thousands of men.

We have seen the miners organised and led by a body of men who are extremists in their political views. They threatened with the help of other organised workers to

hold the country to ransom, and by direct action to bring the Government to its knees. The Government realising that the public at large did not understand the situation saved the nation from calamity by subsidising the industry, and the men who succeeded in obtaining this concession openly declare that when the subsidy ceases in May if their demands are not granted they will act in such a way as to compel the State to yield to their demands. They now claim that if their view of the Agreement with Mr. Baldwin is not accepted they will engineer wide industrial trouble.

They are not content with relying on their own efforts to bring about this new method of getting their way, and the recent Trades Union Congress welcomed a Russian Bolshevist who made a speech that eulogised the methods of Moscow, and so moved the Congress that it accepted a Resolution for bringing the Trade Union movement in this country into close union with that of Russia. Hurriedly, without opportunity for discussion, this plan was adopted, and for the first time in England we find the representative voice of the Trade Unions pronouncing in favour of the union of our honourable workers with the men who have brought death, desolation and destruction on their own land. This is an incident of the first importance and it cannot be ignored. And the country at large is losing its seriousness. We have in the past feared God. The people live as if He did not exist. It is pleasant for some to think that the secularisation of Sunday, the absence of the people from Church and Chapel, and the general neglect, even among those who attend the House of God, of family religion, are not symptoms of a spiritual apathy that is appalling. Forty years ago it was estimated that twenty-five per cent. of the people were in touch with the Churches. To-day it is said only about ten per cent. are. There is a service of pleasure that has captured our young people, and has frightened those who favoured after the war, twelve months gaiety. Restraint is unknown when pleasure is sought, and all classes feel that enjoyment must precede other claims.

Side by side with this apathy in the masses we find the growth of fancy cults, such as Spiritualism and Christian Science, taking possession of the minds of thousands, and the invasion of the worship of the National Church by the superstitions that are associated with the worship and doctrine of the Church of Rome. An age of materialism has witnessed the inroads of the mechanical and the sacerdotal on the entire domain of [illegible] the greatest bulwark in England against the Church of Rome. Rome knows how to make use of this, and the increase of converts in that Church is a clear proof that the tendency among many is to sacrifice scriptural truth to the claims of the Creed that is exclusive and is associated historically with the perversion of the Christian ministry into a sacerdotal caste. And on the other hand we have the twin sister of superstition, rationalism, corroding within the Churches the truth revealed in the Gospel. A human Jesus is substituted for the Divine Saviour, and the revelation of God in Holy writ is considered the necessary poetry accepted by an ignorant age as the frame-work of great thoughts.

We have drawn a picture that is black. But who can deny the fact? We wish that we could be truthful and less depressing. We are convinced that our Faith is the victorious faith that will overcome the world and that the remnant that is true to God can prevail against the massed armies of the indifferent and anti-Christian. But the faithful must prove themselves faithful. A Prime Minister has lately said that he needed more than anything else the prayers of the people. The perplexities of modern life are too great for man to solve. Only God can save England from the fate that overtook the great nations of the past. We have been privileged to lead the world in the way of enlightenment and Christian civilisation. And we have now to show once more that our strength lies in prevailing prayer to God. During the war we sought God and He did not fail us. With the future before us the call to prayer is even more compelling than it was in those dark days. England needs evangelising, and no evangelistic message has ever been successful without the preparation of prayer. We hope that every Church in the country will seek the Divine aid. We trust that opportunity will be afforded for great public acts of intercession when all classes of Christian men will kneel together before God and seek His aid. When the people are prepared to receive the Divine guidance, our God will not fail them. The call is " to your knees, English Christians, and trust God to see you through the trials that lie before you."

Reunion Notes.

Dangers of the Day

The Christian Church is faced by two grave threats to its New Testament position. The human mind is given to rationalise and to determine what God thinks by what man thinks He should think. Man is not so much desirous to justify the ways of God to man as to create God after his own image, instead of accepting God as revealed in Holy Scripture—a revelation brought to its fulness in Jesus Christ Our Lord. Modern knowledge—or what is supposed to be modern knowledge—is made the test of all truth. Every age in history stands upon the shoulders of the past, and is inclined to believe that its superior height enables it to know all truth and give the final judgment on Truth and Error. Even when this spirit is at work, the men who pronounce the verdict are the very first to attack the beliefs held by the men of yesterday, who viewed the beliefs of the day before yesterday with the self assurance of our contemporaries. A Gospel of Agnosticism has many weaknesses that are destructive of all spiritual guidance in life, but we are not convinced that the Agnosticism of the Nineteenth Century was less harmful than the dogmatism of the Twentieth Century in its emphasis on Non-Miraculous Christianity and its pronouncements that "assured results" have been reached when the very foundations of these results are still a matter of the most acute controversy and have been proved lacking in essential particulars by those best qualified to judge. The cocksureness of the specialist is too often accepted as the last word, and this means that when the specialist is challenged by other facts than those under his examination, he has to abandon much that he proclaimed to be true, and bury his theories in the cemeteries that have no grave stones, for man does not wish his errors to be proclaimed to the world. We must be on our guard against the too ready acceptance of the new and too facile rejection of the old. This has been neglected by too many good people who are ready to hail every new Doctrine as true, simply because it is new and has behind it a "distinguished name."

Superstition

When the spirit of the age inclines in one direction it is sure to be accompanied by a strong reaction in another. Man is impatient, and cannot stand anything like a questioning of his faith. When he is asked in the name of Modern Thought to believe too little, he runs into the opposite extreme of believing too much, and thereby becomes the slave of superstition. In the first reaction against Modernism it became a Canon with many, "Man is right when he affirms, wrong when he denies." Some years of examination proved that this rule of faith broke down, for man accepts too readily beliefs that are opposed to reason and Scripture, and the more palpably untrue and unprovable a belief may be, it very often fits in the more readily with the weaknesses of human nature. The history of Christianity shows the ease with which men and women accepted teaching brought in from Paganism, and added it to the Christian teaching of the Apostolic Age. And it is a fact that very often the more untrue the new importation to Christianity was, the greater its acceptance by masses of men. Archbishop Whately was accustomed to say, "Romanism is the religion of corrupt human nature." Such Archiepiscopal plain speaking is not customary to-day, but who is there that is familiar with the history of the Roman Church that does not endorse this hard saying? Gwatkin goes further and says, "Modern Rome speaks even truth in the spirit of untruth. I am quite willing to believe that strange worships like that of the Sacred Heart, or Our Lady of this or wherever it be, sometimes answer to real religious human needs, as did those of Isis and Mithras in an age when Roman belief was nearly in the same state as now, and that their prevalence may be accounted for and to some sense excused in the same way." We can account for and excuse by showing human weaknesses, but we dare

not accept what we know to be entirely opposed to the Revelation of God in Christ.

Extreme Liberalism A well-known Modernist, or as he prefers to be called an Experimentalist, tells us in his last book "The religion of to-morrow, like its predecessors, will assuredly have much to say as to conduct; but it will have to work out its own problems in its own way, not by trying to find a short cut to their solution in the teaching of Jesus or of any one else." "The only alternative is that the Church of to-morrow will frankly accept the 'Experimentalist' position. If so, it will not require, as a condition of membership, that we should accept any opinion about Jesus, even His own." Where are we when such teaching is set forth by a man in Holy Orders? We are thankful that he is not now in a position in the English Church, but the advocacy of such opinions in the name of Christianity cannot but be an offence to all who hold that Our Lord is God. We are prepared to admit that the outlook of this Scholar is by no means accepted by English Liberal thinkers, and but not, so far as we know, any adherent among Liberal Evangelicals. But it is a warning that cannot be ignored, for it proves very clearly the lengths to which men will go in their proclamation of Liberalism or Modernism. Here is another sentence from the same writer: "That the religion of to-morrow will have Prayer I do not doubt, unless the Churches should be so foolish as to insist that Prayer must include Petition, in which case they will keep the word and another name will be given to the reality." When we read this we recalled Our Lord's teaching on Prayer, and saw at once that it is no matter for surprise that the author rejected the teaching of Our Lord concerning His own Person. The whole of Christianity, as far as the Person of Christ and the practice of Prayer are concerned, is thrown over, and we have in its place something essentially different. No wonder the late Dr. Robertson Nicoll felt bound to protest against teaching given in presumedly Christian magazines that threw overboard the whole of our historic faith and substituted something entirely different!

Miracles We have before us the report of an address by the head of a Non-Episcopal College for training men for the Ministry. In the course of his remarks he says that there is no such thing as a breach of natural law, and we are living in a law-ordered universe. It is possible to-day to raise a blister on any one by suggestion. Yet fifty years ago this would have been described as a clear breach of natural law, and therefore a miracle. "This opens up a great field of possibilities, and it is in some such way that the healing miracles of Jesus were performed, though he is firmly convinced that some of the recorded miracles never happened at all." We would respectfully assert that the speaker confuses two things—natural law and a law-ordered Universe. If God be behind the Universe, and the laws of Nature and His thoughts why should He be limited by the operation of the laws we know? Is not He who is fully cognisant of all the laws able to combine them on occasion to bring about results that will be for His glory and the display of His saving health? The more man knows of the laws of Nature the better equipped he is for destroying that which works evil to humanity. The Panama Canal would never have been made had we not learned how to combat malaria and yellow fever by waging ruthless war on the mosquitoes and their breeding places. Why deny to Divine Providence what we know man with his limited intelligence possesses? May we ask by what right does the speaker pick and choose among the miracles of the Gospels? Does he not make human knowledge the measure of Divine Omniscience and Power? Does he not as wrongly as the sophists of long ago make man the measure of the Universe, and determine the course of Divine activity by the little he knows of God and His working in observed nature? Man has done much, but man in the opinion of the greatest thinkers is as far from knowing the inner secrets of Nature as he was when science took his birth. Every advance opens fresh avenues of the unknown, and the research scientist knows this far better than the Doctor of Divinity, who on the score of scientific knowledge dogmatises with a superiority that would be ridiculous in the case of a great philosopher. It is not obscurantism but faith in Christ as the Son of God that leads us to accept His miracles as the "works of God."

Superstition Perhaps we cannot enter into the minds of these modern Anglo-Catholics who accept the teaching of

the Church of Rome on such questions as the Divine Supremacy of the Successor of St. Peter as Bishop of Rome over the entire Church, and the central Roman teaching on the Mass and all it implies. We never imagined that such doctrines could find a place in the Church of England, which is historically the great bulwark against Roman doctrine and discipline. We have to admit with sorrow that the impossible has happened. We read that in the presence of the Bishop of London, Lord Halifax declared "Reunion between ourselves and Rome was unattainable unless we were prepared to concede a primacy as pertaining *divino praesidentia* to the Holy See, and to admit the claim of the Pope to occupy a position such as no other Bishop could lay claim to, though it might be difficult to arrive at a rigorous delimitation of the respective rights of the Pope and the Episcopate." "Reunion with the Church of Rome did not imply the absorption of the Church of England into the Church of Rome, but rather the union of the two Churches under the Primacy of the successor of St. Peter." On the question of absorption we have no doubt. Rome's claims have not changed, and union with that Church has always meant absorption. We see not a scintilla of evidence that it will be otherwise in the future, and the position claimed by so-called Divine Right by the Pope makes this plain. But on what evidence does Lord Halifax base the claim for the "position" of the pope as successor of St. Peter? Was Peter ever Bishop of Rome? Were the prerogatives granted him personally, or were they transmitted to his successors in a Chair which we have no historical knowledge of his occupying? The evidence we possess points that he never was Bishop of Rome. We regret to say that the only comment made by the Bishop of London on the plea for Reunion with Rome was that he was all for union of all Christendom, but until the reunion came no one had the right to go over to Rome except he thought that their Anglican Orders were invalid, and before he made up his mind about that he had better consult the Greek Patriarchs. Has the Church of England become so insecure of its position that it builds its claims on "Orders" that need to be countersigned by the approval of Greek Patriarchs with exiguous sees and no special claims to learning? It is all very sad indeed.

Sacraments and Magic The English Church Union has addressed a long letter to the Archbishop of Canterbury criticising and denouncing a sermon by the Bishop of Birmingham on the magical character of sacramental teaching given in Anglo-Catholic circles. We have no desire to defend much that the Bishop has said on other subjects, but we are convinced that until the growth of Anglo-Catholicism in its present form the views he puts forward would have been accepted by the Church of England as a whole. We may briefly state our own opinion on the subject. In Anglo-Catholicism, as in Romanism, when a duly ordained priest—in the apostolic succession, otherwise not—at the Holy Communion consecrates the Bread and Wine the presence of Christ is attached to the elements which become thereby synonymous with the Body and Blood of Christ. The presence is not conditioned by the faith of the recipient—it is present in, with or under the Elements, and as such claims the worship of the believing Catholic. We do not think that any Anglo-Catholic will reject this statement. It is what they call "the traditional view." It certainly is that of the Roman Church, but in complete opposition to the Articles of the Church of England, the teaching of its Formularies and the expositions of its authoritative Divines until a hundred years and less ago. Dr. Barnes holds that this belief is magical not Christian, and is the result of the invasion of Pagan thought. For our part we find no trace of it in the New Testament. The language of St. Paul when speaking of the mysteries shows no influence whatever of his acceptance of the ideas of the sacramental school. He never applies the word Mystery to the Lord's Supper, and when he employs mystical terms he uses words that are universally employed by mystics everywhere, and have found their way into the common storehouse of religious terminology. When the Church came in contact with Paganism, and brought into its household multitudes of pagans, it adopted consciously or unconsciously the sacramental ideals of the religions abandoned, and grafted them on to the teaching of Christ and His apostles. Thereby a magical meaning was given to the Lord's Supper, and claims were made for the localised Presence that have no justification in Scripture.

Did Our Lord It is a pity that anyone entitled the of real helpfulness Dr. Barnes Lord's Supper? endeavours to show that the Sacrament of our Redemption was not founded by Our Lord, but was added to His teaching as a Christian institution by the primitive Church. We deeply regret that he has adopted this line of thought, for we are convinced that there is no real foundation for it. Reaction against false teaching ought not to carry men into the abandonment of what is plainly taught in Holy Scripture. The reconstruction of the accepted Text of St. Luke by Westcott and Hort by no means has won the consent of scholars, and we find it impossible to believe that St. Paul, who wrote before St. Luke, imagined that Our Lord said, "This do in remembrance of Me." It is only the exigency of defending a position that has led Dr. Rashdall and others to adopt this view, and we are convinced that had not Dr. Rashdall accepted an unscriptural doctrine of the Atonement he would not have been led to take the view he has taken of the teaching of the Holy Communion. The only safe guide for Christians is the teaching of Holy Scripture which can be trusted and followed by all who seek the Truth in Christ. The New Testament must be taken as a whole, and its consistency is evident to those who study its pages and live in its spirit. Our Lord did ordain the observance of the Supper—but He knew nothing of the teaching of the Mass. Our Lord founded the Sacrament of our Redemption—but neither He nor the Apostolic Church held anything like the doctrine of Transubstantiation and its kindred errors. We who follow the Gospel feed on Christ by Faith knowing that He is present in our midst and in our hearts. We believe that He died for us and declare before men His death until He come again. And we do so in obedience to His dying command.

Remarked It is passing strange that Con-**Nonconformity** gregationalism should have in one of its Churches the Roman Mass and the service of Benediction according to the Roman Rite. We are aware that in theory all Congregational Churches are self-governing, and that where they have Trust Deeds the Trust Deeds are too frequently forgotten. But the history of Congregationalism seems bound up with rejection of distinctive Roman Teaching, and is essentially Protestant. When we see in London a Congregational Church whose minister had to receive the right to preach and administer the Sacraments from a "Bishop in the Succession" before he could do so conscientiously, we are in the presence of something quaint and bizarre. Such is the case, and the Minister says "We can, therefore, hold that Rome is the true Church, but that all orthodox believers and professors of the Catholic and Apostolic faith really belong to her." But Rome has another opinion on that point! He looks forward to the day when the Church will be built upon "the rock of the Petrine See." He also says, "No wonder that to the experience of Catholics the Altar is the meeting place of heaven and earth, the creative and attracting centre of worship, the trysting place between Christ and the soul, and we may well hope that the Mass will one day be discerned by all Christians to be the one thing that matters, the catholic celebration, the point at which unity will be found, and the doctrine of Transubstantiation the basis of a sacramental philosophy which illumines many mysteries, the sure foundation on which a truly corporate life can be built, the centre from which all our efforts at social reconstruction will be truly inspired." Lord Halifax and Dr. Orchard join hands, and Evangelical Christianity, that sees in Holy Scripture its rule of Faith, rejects both as expositors of the Word of God. They have built upon a foundation laid by man not by God, they have followed the accretions to the Creed of the Master, and have by so doing reversed in many ways the clear teaching of the Word of God, which shows that the Lord's Supper is a communion not a Mass, and that the Divine Presence is not to be sought in the elements but in the heart of the Communicant.

Rome and Marriage Lady Norah Bentinck has published a striking story which, from internal evidence, we conclude has autobiographical elements. "The Ring of Straw" has, as its central position, the nature and consequences of a mixed marriage in the Roman Church, and shows how the "Ne Temere" Decree works havoc in the lives of honest men and women. A prominent Jesuit has replied to her remarks in an unconvincing manner. His knowledge is by no means up-to-date, for he writes, "Even now, no Spaniard is held by the Civil

Power to be validly married, nor his children legitimate, unless the parents were wedded according to the ruling of Trent." This is not so, for the laws of Spain acknowledge Civil Marriage, and Evangelical Spaniards are truly married in accordance with the *Ley Real*. The Jesuit overlooks what is to us the real offensiveness and brutality of the No Tametis Decree. No one who belongs to the Roman Church can be considered rightly married in the sight of God and the Church unless married in accordance with the laws laid down by that Church which proclaims itself to be exclusively the Church of God. They may be married in the sight of the civil law, of other Churches of Christendom, but for it they are not married in the sight of God, and their children are illegitimate. The tyranny of the decree arises from its being promulgated by a body that claims to be exclusively endowed by Divine Right to pronounce on this subject, that has made marriage a Sacrament of the Church and ignores what are essentially the rights of citizens of a state and members of other Churches to do in accordance with their consciences. His reply is, "The ruling of Trent, and its extension to England, mainly aimed at remedying the great confusion and abuses caused by people marrying without the cognizance of the Church, with whom lies the Divine Right to declare under what conditions a person receives validly one of the Sacraments of the Church. And the Church cannot be blamed because heresy pervaded civil governments, and so, matrimonially speaking, "guessed the pitch." And on this assumption the Roman Church was empowered by "Divine Right" to invade in August, 1907, the realm of England and declare citizens, duly married in accordance with the Law of Church and State, living in sin and their children bastards! And this in the name of Catholic Christianity. We shall never rest until we see the Church of Rome deprived of its present immunity to make such pronouncements. We are no advocates of "mixed marriages," but we are bound to defend the liberty of the subject against such foul aspersions on their morality.

Wesleyan Call to Service

The Wesleyan Methodist Conference, in its Pastoral, reviews the condition of the Church and rejoices at the increased membership which carries with it the responsibility of retaining those newly attached. "A Church that is fully alive to the significance of fellowship is not likely to fail the world in its need." We are convinced that this is true, and that the Church of Christ will never make the progress God wills without the union and experience of fellowship. The closer we are drawn together the more we shall be able to advance the Kingdom of God. While rejoicing in the growth of membership, the Pastoral is distressed by the falling off in the numbers attending Sunday Schools, which ought to be the seed plots of the Church. "The time is rapidly approaching when there will be thousands of men and women in this country who will have had no appreciable Christian training at all." This is the outlook that keeps us a nightmare over the minds of members of all the Churches. For one reason and another the young people do not attend the Sunday Schools, and the last Summer, with the fine weather, made the decline more notable. We have to blame the abuse of Sunday for this, and the spread of Sunday games. But the Pastoral is hopeful, and closes on a note which we wish all who are followers of the Master will ponder. "It is a subtle temptation to become so immersed in the merely routine work of the Church as to lose a vivid realisation of the Church's Lord. We cannot hope for anything that the Church represents without a clear and commanding sense of the Living Presence of Jesus Christ as Head of the Church. It is this vital fellowship with Him which will enable the workers within the Church so to work as to ensure complete and lasting success." The more men rely on themselves the less is done for God—only by making the great surrender of ourselves wholly and entirely to God can we accomplish His will on earth and draw others to Him.

Youth and the Church

Youth is the time of man's insurgence. Young men and women to-day are what they always have been—more or less rebels against the established beliefs of their fathers. There is, however, a difference in our day, for a great number of men have succeeded in letting the youth believe that what youth thinks to-day the world will think to-morrow. This has had two results. Young people

believe that they have in their hands the right to claim the immediate solution of all grave problems by the application of their formulas, and a spirit of impatience that things are not done as they should be done. Side by side with this academic adversary of change—for youth gives itself to dreams and leaves others to work—we find a lamentable decay of devotion for the Ministry, and a falling-off in the numbers of those who are ready to make sacrifice of time and thought as Sunday School Teachers. Many who were in the forefront of the early enthusiasm now see that something more is needed than planning for that in which they themselves take no part. Many of our best young people are realising that something more than a religion of dreams and pleasure is needed to sustain faith, and to do what God wills to be accomplished, and we are thankful to see signs of a more personal devotion to the Saviour, and a greater determination to spend and be spent in the service of God. Unless the young people are won to God the future of organised Christianity has a black time before it. God fulfils Himself in many ways, and now He is teaching our youth that life is duty, and that the call of the Cross is one that cannot be neglected. In the midst of the wild rush for pleasure a seriousness is being developed that cannot fail to leave a deep mark on the future of our land.

The Lambeth Conference on Reunion It is announced that the Conferences between representatives of the National and Free Churches on the subject of reunion have come to an end. They were marked by good feeling and the desire to understand one another. It is said that they achieved a greater unity in the sphere of belief than was anticipated, but we question whether the unity was not as evident before as after the discussions. On the other hand it is a great advantage when men, who are fellow-labourers in the work of God, understand one another, and see that though they may differ yet at the centre they are one. As we anticipated at the time when we first read the Lambeth Appeal there appeared no hope of reunion on the question of Holy Orders, or in other words "The Commission of Christ" to preach and administer the Sacraments of the Gospel. At the very root of our divisions lies the conception of the Church. Is the order constituted by the historic Episcopate a mere matter of organisation for the purpose of securing efficiency of administration, or is it part of a divinely ordained type of the Church of Christ without which there cannot be a true Church, a valid ministry and a valid administration of of the Holy Communion? It was useless at the beginning hurking the facts, and very few competent readers failed to see the contrast between the open-air breadth of the Lambeth Encyclical and the hot-house spirit of exclusiveness in the Resolutions passed. We were gravely reproved for pointing this out, and have now only to place on record that we foretold has come to pass. We must free ourselves from any belief in a mechanical transmission of Divine grace by Textual ordination of a certain type. We know of no such Divine Law in Holy Scripture or Primitive Church history, and the breakdown of the Lambeth discussions is a clear proof that Anglo-Catholicism has so strong a hold of some minds in the National Church that those who think differently bow to their belief rather than face internal disunion in the interests of the higher unity. This is the serious feature of the situation.

Malines What has happened at Lambeth is sure to be repeated at Malines. As far as we know all the conversationalists—we can call them no other name without incurring censure—of the Anglican section hold firmly by the doctrine of Apostolic Succession and consider this to be "doctrine." The Roman Catholic section hold equally strongly the Primacy of the Pope and his Infallibility to be doctrine. The Anglicans will not accept submission to the so-called Petrine claims as a necessary preliminary to Reunion, and there will come a final breach on this subject. Meanwhile in the Church of England there are grave signs of the spread of Anglo-Catholicism which adopts what is in reality Roman doctrine, practises Roman customs and takes the Roman attitude on most religious questions. Even Evangelical Bishops have given—illegally it may be said—permission for the Sacramental elements to be reserved and the retention of the tabernacles. The country is becoming increasingly uneasy, and there are signs that a number of the Bishops have seen the trend of Evangelical

convictions and wish to avoid anything like a Revision that will divide the Church. On the other hand one Bishop at least considers the possibility of what he would call "Evangelical extremists" not being able to consent to the changes that may be recommended by the Bishops, and having thereby to leave the Church of their fathers. This is a matter of more importance than may seem at first sight, for it implies that in the mind of at least one prominent Bishop it is his duty so to change the services of the Church that men whose loyalty has never been questioned will be driven out, to make it easy for proved law breakers and reversionists to pre-Reformation teaching to be made comfortable. Was there ever a more cynical declaration of the opportunism which guides the minds and actions of men who on their consecration declared themselves ready to drive out all strange doctrines! The new policy seems to be "do what will keep most together regardless of your vows to preserve the heritage of truth you received from the Church in which you are a chief officer."

Stockholm The great Conference at Stockholm has met and ended. It had representatives of more than thirty nations and Churches, and from the reports we have read it was marked by goodwill. But it had elements that puzzled outside observers. High Mass was celebrated, and prominent Lutherans were described as Bishops. The Greek prelates were present, and something described at once as a Memorial Service and a Requiem was held for Archbishop Tikhon, with Free Church representatives following behind lighted candles and other evidences of superstition. We do not read that the members as a whole met round the Table of the Lord, and we have failed to see any reference to the Greek Prelates communicating with the representatives of even the Anglican Communion. As far as we can see the Conference was a glorified International Copec, with its eyes specially fixed on social service and betterment. We are as keen as the members of the Conference on social progress, and desire to see all wrongs righted. Our difference begins when it is considered to be the primary duty of the Church to become something like the fighting head of political movements that can only be carried into practice by the State. We are convinced more and more as the years pass that the primary duty of the Church is to preach the Gospel and build up believers in their faith. When men and women are converted to God they will become more and more efficient social workers, and we think that much of our weakness to-day is due to the Churches' belief that by focussing on social reform the most permanent work for God will be done. The Churches will never make their fullest contribution to social betterment in this fashion. Let them unite in a great Evangelistic movement, and from every pulpit preach Christ and Him Crucified, and we shall then see great changes.

Rome A good number of Christian students have been renewing their knowledge of the Council of Nicæa, and what followed the meeting of the Bishops at that Assembly. And it is not too much to say that their conviction of the necessity of holding and teaching the essential Deity of Our Lord has been greatly strengthened. Time was when men said that all that divided Christendom was a diphthong—now we see that the division involved the life or death of Christianity. At one time it seemed possible that the Council would adopt a colourless formula which would permit the Arians and the Believers in the Divinity of the Son to accept its terms, and arrive at a unanimous conclusion. The Arians were noticed to wink and whisper at the triumph of the manœuvre, but the faithful remnant saw that this would mean the victory of falsehood, and the death of the Faith of the Gospel on the part of the organised Church. They defeated the plan, and although strife followed for more than half a century the Church was saved from ruin. We think that the gravity of events at present calls for similar treatment. Everywhere men are looking not for a form of sound words, but a declaration that will be so comprehensive as to compromise truth and to include error. It is all very well to talk of the "brotherhood of all who profess love to Christ," but we see on all sides defections from His Truth and the reversal of His revelation in order to follow the corruptions of human thought and practice. We must be jealous for the Truth if we wish it to prevail, and what seems narrowness to those who think differently is in reality loyalty to our Risen Lord. If the Council of Nicæa

had features that are by no means commendable, it gives us the splendid example of Athanasius, who cared for nothing but the Truth, and when he was against the world he never lost faith or proved a waverer in the defence of the convictions.

Do we find The Rev. H. R. L. Sheppard [illegible] "In the light of the Church's [illegible] religion to command the way of Christ we establish, one there be in the mind of God an alternative Church to say that new rules to attain to which it is our duty to bend, if needs be, to breaking point, our own particular denomination, and may not that Church be for the world of this day the rightful and orthodox witness of 'the faith once delivered to the Saints'?" There is point in what he says, but the way to revival is not by the establishment of a new organisation. What we really need and in all the Churches is the vision of God in Christ reconciling the world to Himself. It is indeed possible that concentration on the redemptive work of Our Lord will make many of the methods of working antiquated, and may reduce our loyalty to the Church of our baptism to a subordinate place compared to our loyalty to the great Head of the Church. What we must get back is the supreme and undisputed Supremacy of Jesus Christ as Lord and Master, Leader and Saviour. We have been drifting into a state of worship and belief that robs Him of his pre-eminence, and makes us instruments of an organisation instead of living members of His Body. When once we grasp in thought and life that we have built on Him as our Foundation, and grown up into Him our living Head in all things, institutionalism takes a second place. Lately we have read a very able appeal for the preservation of the Institution and its Creeds on the ground that nothing else will satisfy the esthetic sense of worshippers who do not accept what the institution represents and its creeds declare. When that is the case no wonder the institution fails to attract or hold, and the public is bewildered as it sees Churches destroying what they were bound to uphold, asks "where is truth to be found?" No, we do not need a new organisation, which in time would become another of the many—for such is the teaching of history—but a revivification of the old, which in the melting heat of zeal for God will bring us all into one great Church [illegible] to the Saints."

The new Too little attention is given to Smith's the doctrinal influence of the Hymnary Hymn Book. We have been told on the best authority that one well-known hymn has been responsible for the widespread acceptance of non-Scriptural views of the Lord's Supper. Beautiful words set to good music inspire the imagination, and by frequent inspiration leave a permanent mark on the mind and heart. Hymn Books are the most often used books of devotional reading, and thereby leave an impression that is not easily eradicated. We are therefore glad to see the interest taken in the Revision of the Presbyterian Hymn Book. As far as we can see little objection can be taken to the new hymns admitted, but there is evidently at work a doctrinal intention to omit hymns that are associated with the death of Our Lord and His Atoning work, although their words are simply a reflexion of plain statements of Holy Scripture. Surely such a hymn as "O the bitter shame and sorrow" deserves inclusion, and why are proposals made to omit "Jesus, Thy Blood and righteousness," "I lay my sins on Jesus," and "There is a Fountain filled with blood," etc.? We fear, as we have hinted, that not only motives based on the desire for good poetry, but a tendency to drive out of public worship the allusions to the death of Christ on the Cross for sinners seems to be at work. We hope that we are wrong in our surmise, and that on the revision of the work it will be found necessary to include hymns, or rather retain hymns that have been associated with every revival movement in the Anglo-Saxon world, and have given comfort and strength to millions of believers. We wonder has the same standard of literary criticism been applied to hymns that have not a doctrinal meaning? It is so easy to find fault with what we wish to exclude, and to give our literary faculties a holiday when at work on what we wish to insert. The revised Presbyterian Hymn Book is being severely criticised in Scotland, and as it is proposed to adopt it eventually in England we hope this and other protests will result in drastic revision of the Committee's proposals.

World Mission Notes.

The Universal Week of Prayer

For eighty years Evangelical Christendom has observed the first week of the year as a Week of Prayer to God for blessing on humanity redeemed by the death of His Son. The whole world is bound into one by a chain of prayer consistently offered with one accord in many places. The observance of the Week is little short of a modern miracle of grace. Men and women divided into Churches possessing varied forms of Church Government and services unite to ask God to send His blessing on them and all men. Denominational barriers disappear as they kneel before the Throne of Grace, and the true unity of believers is displayed in tropical Africa, in the villages of India, the great towns of China, and in the Anglo-Saxon world. America takes its part, and it is hardly too much to say that the observance of the Prayer Week in the United States is the outstanding example of the oneness of our American brethren and ourselves as members of the Body of Christ. The same call is issued, the same topics are placed before the gatherings of the faithful, and from New York to California, from Canada to Central America the Christians of the States show their kinship in Christ with us. There is no Missionary land to which the Prayer programme is denied entrance. In a deep and true sense our prayer is œcumenical during the first week of the New Year, and we look forward to increased observance on the eightieth anniversary of its institution.

The Call

The note of the Call for next year is the responsibility of living to-day—in a time of transition which will colour the years that will follow. We dwell in a changing age where the old order changes, giving place to new. Islam menaces, and is being rent asunder. The Papacy makes a desperate fight to recover the countries lost to its sway at the reformation. Apathy is found where we should expect keenness, and there is much to cause serious thought. But the message of salvation is being spread throughout the world. If we are to do our duty we must first be made ready by the power of the Holy Ghost cleansing us from evil. We must unite one with another, and strengthen the brethren by our prayers. "There is something intensely stimulating in the thought that in an all-world covenant of Prayer, such as this, all the earthly interests of the Redeemer, so far as we can discern them, will at some time or other be brought into remembrance—every yearning of the Intercessor within will find utterance, every desire present to the mind of our Advocate above will be responded to by His children on earth." Realising this let us go forward in our preparation for this Prayer Week, and join with our brethren in consecrating the New Year to the service of God.

Romanism

We cannot understand the Continental position taken by many good people in the face of the policy of the Papacy, which is redoubling its efforts in diplomacy to obtain increased temporal as well as spiritual power. We stand for Gospel truth—Romanism stands for a system forged by man for the suppression of spiritual freedom and the placing of priestly mediators between the soul and God. It challenges the all sovereignty of Jesus Christ by its system of Saint worship and its sacrificial priesthood. It distorts the Gospel into a mechanical system that depends on membership of an organisation mis-called for Salvation. Where the Bible is honoured Romanism decays, and we believe that much of the negligence and apathy in the face of Roman aggression has its root in the decreasing knowledge of the Word of God. We regret that even influential Protestant Missionary organisations are more tender to the errors of Rome than desirous to help those who have freed themselves from its power. One day—we hope not too late—they will recognise their mistake.

China

China should be the thoughts of all who love Missionary work. And we really know very little of what takes place in that land of crowded towns and great distances. From time to time news reaches us of kidnapped and released Missionaries, of

Missionaries commanded to leave their posts of extradition escapes from danger and impending catastrophe. One writing of China, says: "The worst that could be said could not describe the oppression . . . the suffering that one sees on every hand." Another tells us that grave as the dangers are the protection given by God is more marvellous. It is true that the anti-foreign feeling grows in strength and spreads throughout the country, and that Great Britain attracts the greater part of the animosity. Bolshevik influence between Russia has voluntarily relinquished extra-territorial rights, and it is stated that this relinquishment has won to the side of the men who plot the downfall of Christian civilisation the leaders of the Chinese National movement. Whether behind this a more sinister movement is at work we cannot say. At any rate, the situation continues very grave, and we need to ask God for guidance for our Missionary brethren and their duties, as well as for the world statesmen who are striving to solve the problem.

General Feng The mystery man of the situation is General Feng. His old friends stand by him, and proclaim their belief in his genuine Christianity—as far as he understands it. He declares himself to be a Christian, and not a Bolshevik. It is stated that he is a soldier, not a Bolshevist—a strong Nationalist but not a revolutionary. Mr. J. C. Keyte, who knows him well, and has recently been in touch with him, says "many of the statements, particularly the telegrams, put out in Feng's name have been lies. But sufficient of them are true. When he says he would fight and die for his country to save her from imperialistic grabbers, he means it. He is one of the very few, if not the only Chinese general who does mean it. It is a thousand pities that he has been so captured by the strictest indignation. . . . The Soviets are raising campaigns of the students, it is financing sinister bodies—some of them are organised Chinese criminals—in the settlements like Shanghai, but I do not believe it has nobbled Feng." It is hard to judge in the face of the conflicting evidence, and we must always bear in mind that the information we receive always comes from sources that are either biassed or impudently—though the source of the misinformation.

Death of Sir John Jordan The Chinese have lost a friend by the death of Sir John Jordan, and Great Britain its wisest authority on the country. No man worked harder for the benefit of China than the Ulsterman, who never forgot his Christian training, stood by the Missionaries, and laboured constantly for the suppression of the opium traffic. He died suddenly at the hour when his services, humanly speaking, were most needed. Men of his type are rare, and prove that character rises above self-seeking, and makes itself felt. He was indignant at the sympathy shown with Chinese Bolshevists by a section of the British public that did not know the facts, and was not afraid to say what he thought. We can only wait, trusting God to give those who have the power to lead the wisdom that cometh from above. The end of the trouble cannot speedily be reached, and meanwhile the course of Missionary work must be somewhat chequered.

The Bible Society and China With the exception of the war years the circulation of Bibles, Testaments and Scripture portions by the Bible Society was never so great as in the last year. And the increase in circulation was largely due to circulation in China, where no fewer than 2,875,000 copies were disposed—nearly forty per cent. of the total circulation of the year. We learn that in the year more than four million copies were printed in China, and the hope of the future of China depends on the Evangelisation of the country. Nationalism without Christianity is a very grave peril to peace. The Chinese have this passion strongly developed, and with its intensification through agitation it may easily become a world peril, but if it be consecrated to the service of Christ it can do nothing but good during our stage of development. The Society explains the increased circulation by the growth of the Christian community, education and distress throughout the land leading many to look peace through the open book. We are told that even the anti-Christian movement sends many to read the Book of Books. So in God's Providence even that which works against the spread of the Gospel drives many to learn what the Gospel is.

The Bible in England We are reminded by our last sentence that this is the Tindale Centenary year, and recall how the purchase of his Testaments supplied funds for their increased circulation. They were bought to be burned by the Roman Church, and this meant the supply of much needed money to the Translator. We who read our Bibles and speak our mother tongue often forget our debt to Tindale, who, more than any other man, stabilised our language by his rendering of the Bible into his flexible English. It is well to notice that "*never in the history of the Society have we sold so many English Bibles.*" We pray that these Bibles may be increasingly read, for the hope of the spread of the Truth depends on the knowledge of Holy Scripture. If we lose our love for the Bible at home we cannot expect the supply of Bibles to meet the needs abroad.

The Bible and Missions A Korean Missionary writes: "It is true of most fields, I suppose, and it is certainly true of mine, that, apart from the help we receive through colportage, we would find our means of evangelism sadly lacking." And when it is remembered that the Bible or Scripture portions are now issued in 572 languages by the British and Foreign Bible Society the range of its operations is amazing. During the past ten years the Gospel has been published by the Society in a new language every six weeks! It is continually revising the translations, for with the expansion of the Churches they are able to bring to the work of translation more accurate knowledge. A few days ago a foreigner called on us, and told us how greatly improved the last version is compared with all previously issued in his language. And he was one fitted to pronounce on the subject. The staff of the Society is always alive to fresh opportunities of service, which it quietly undertakes and carries out without the public hearing much about it!

The Growth of Missions It is an education to take up the Annual Report of the great Missionary Societies. Until it is fully examined very little idea can be attained as to the extent of the Missionary effort. When the book is laid down, and it is remembered that it represents only a very small section of the Missionary work of the Reformed Churches the spread of the Gospel in our day is recognised to be greater than at any previous period of the Christian era. We have read the Church Missionary Society Report, and have tried to grasp what the fact of more than fifty thousand baptisms last year means—especially when three-fifths of them were adult! We have endeavoured to see what the army of fifteen thousand Christian workers implies, supported as they are by nearly 10,000 teachers in the Schools. The advance that has been made is amazing. "It is the Lord's doing, and it is marvellous in our eyes."

Ceylon In the section devoted to Ceylon we are told that for the last fifty years the percentage of Christians to the total population has remained practically the same, and that no oriental country has Christian teaching so widely diffused among its people. Christianity has not touched the emotions of the masses of the people. As we pondered on this fact we asked ourselves the question whether or not the methods in use are those best calculated to increase the influence of Christ in the hearts of the inhabitants, for we have read of many efforts to educate the Singalese, industrially and otherwise, on a not directly Evangelistic basis. The Christian Council of Ceylon found that "the Gospel of Jesus Christ is so absolutely different from anything in Buddhism that it should be presented directly and as an entirely new message." Improved conditions of life, the discovery of the means of raising social levels and the advance of industry are all good, but the primary need of the people is to know Christ. When they follow Him they will advance; and there is a world of difference between what is known as the Christianisation of a community and the Evangelisation of the people.

Where Blessing has been and where As we turn from land to land we find that the greatest advance is being made where direct evangelistic work is being done. We know that it is very hard to parallel Mission work in different lands, but there is a danger in these days of thinking that the best means of

spreading the Gospel is to begin by civilising the people and conferring temporal benefits upon them, and then to proceed to preaching the Gospel. We are convinced that this is a mistake, and that when men and women learn to know and follow the Saviour they will be much more effective centres of civilisation. We cannot forget that our civilisation, in so far as it is good, owes everything to the Spirit of Jesus working in the hearts of the people. And when we proceed in the old Biblical way of preaching and winning for Christ we shall do far more effective and durable work than by adopting any other method.

The Missionary Film Five miles of film were taken in India by the representatives of five of our great Missionary Societies and these have been already in part shewn in London under the title "India To-day." They give a wonderful picture of the life of the races that inhabit India, of their religious worship, and the impact of the West on the East. But for most visitors the most striking features are the proofs of the influence of the Gospel among its races and peoples. We see the Evangelist at work, the school teacher at his task, the Missionary baptising, and the Doctors bringing healing to the sick and afflicted. The pictures of the blind under the care of the Missions are most pathetic, and the devotion of the Missionary staffs is incidentally made plain to those who have eyes to see. We hope that the friends of Missions throughout the country will make a point of seeing this fascinating record of the work of God in the great Peninsula.

West African Progress The visit of the Prince of Wales to West Africa drew attention to the existence and extension of missions. The Prince saw in Freetown an Anglican Cathedral with 1,000 worshippers, a self-supporting Church, governed by the Chapter, all of whose members, with the exception of the Bishop, are African. Here, too, he would have learned of the formation by the four largest Christian denominations of a United Christian Council which prevents overlapping and works in constant consultation with the Government. When the Prince went into Nigeria—the largest population outside India in the Empire under one administration—he again saw the labours of the Missionaries. But the work in Nigeria is small compared to what it ought to be. We learn that while officially the policy of strict neutrality to Moslem missions has been proclaimed by the Government, there "is a distinct desire often expressed that missionaries should leave the Moslems alone and concentrate upon Pagan work." Those who realise the universality of the Gospel call cannot accept this attitude.

Medical Help in India Lately we had a conversation with a young medical woman who had made up her mind to spend a year in India for the purpose of relieving some of her sisters who needed change. She said her old class fellows wrote to her from the field and told of their need of change, but owing to the inability to find substitutes they could not leave. Here in England one of the unemployment problems is to find openings for the ladies who are qualified medical practitioners. In India the openings are innumerable. Nurses too are required. A missionary nurse writes: "Oh how I wish many more nurses would be stirred to come to the mission field. The demand is so great and there are so many sufferers." Dr. Vrooman says: "Consider soberly what it must have meant to 98 qualified men (foreign) and 164 women, and 504 qualified Indian men and 283 women, with 650 trained nurses, foreign and India, to attend 2,971,528 patients in India during the year 1923, besides training 153 men and 365 women for medical work." Certainly the call is one that cannot be neglected.

The Mission to Lepers Last year was the Jubilee year of the Mission to Lepers which during that year had in its institutions and institutions aided by it 7,961 lepers as well as 774 untainted children. This work is an object lesson which deeply impresses the non Christians who live near the Institutions, for they see in it self sacrifice in the service of suffering humanity. The Mission works in India—its largest centre, in China, Korea and Japan. Wherever it

is found to preaches faithfully the Gospel, as well as brings relief to the afflicted. It is good to learn that new methods of treatment promise hopeful results, and many think that we are in sight of a cure for leprosy. We little know what this means to sufferers who have lost hope and to those who enter the institutions without knowledge of recent investigations. The Mission has always been worked with wisdom and sympathy. It has become during its half century of work a great and beneficent instrument for spiritual and physical well being.

The Jew in Palestine

The United Free Church of Scotland has a valuable Mission work in Palestine, whose Jews are settling under the new regime. The new comers are well educated and read all kinds of literature. They have given up their old attitude of attack on the Christian Faith. "Christ is very generally acknowledged as a true Messiah, and the Jew says that the Christian should abide in Him, while the Jew should not change his faith." The Gospel makes its way and there is a spirit of enquiry abroad. Under the just rule of England, with religious freedom there is prospect of increasing contact between Christian Missions and Jewish settlers in the Holy Land. It is good news that the Missionaries of the various Societies at work in Palestine meet in Conference. One of the weaknesses of Jewish Missions was the absence of co-operation which is now being ended. Unless they work together much of their power is lost.

Retirement Mr. Frank Lenwood, nephew of Mr. Frank [illegible] place as Foreign Secretary of the London Missionary Society to become an Honorary Director. For twelve and a half years he has had a great part in framing the policy and maintaining the Mission work in its enlarged fields. The treasurer, said Dr. Wardlaw Thompson, chairman, described Mr. Lenwood as "the [illegible] quick, and exceedingly decided in his views, but if you can convince him that he is in the wrong, he will change his mind." It was this supreme desire to do the right thing and readiness to listen to reason that made him the power he was, and won for him the love and respect of all his colleagues. The London Missionary Society has a great record not only of noble service, but of Secretaries who lived for the work God had given them. The name of Frank Lenwood will rank high among its administrators, and the Society is fortunate to retain his services as an Adviser on Missionary Funds. The Missionary Societies are all anxious concerning the funds that will be placed at their disposal this year. Commercial depression always makes itself felt in the financial departments, and only the united sacrifice of God's people can bring to the Treasurers the money which is essential to carry forward work which God has blessed. When we read of the hardships voluntarily undergone by the Missionaries, and the way in which they are helped by God, we cannot fear for the future if all God's people pray that He will send the Solution who is absolutely needed for His work.

LEGACIES

The Council would be most thankful if the work of the World's Evangelical Alliance could be remembered when our friends are drafting their wills, charitable bequests or acting as executors for others.

There may be many who will and like to subscribe regularly, and yet could very materially further the ends of the Alliance by a bequest.

Such bequests are an invaluable help in investing money at Headquarters by helping to provide for an unexpected call, or for some pressing need which cannot be met from the ordinary funds of the Alliance.

The exact title, The World's Evangelical Alliance (British Organization), ought, however, to be mentioned to prevent future difficulties.

Books Worth Reading.

THE ONE BODY AND THE ONE SPIRIT—A Study in the Unity of the Church. By T. A. Lacey, Canon of Worcester. (James Clarke & Son. 6s.)

Canon Lacey holds that the Church has not to be made One, but has been from the first One in the sense intended. He appeals for the support of his view to the New Testament, and gives us long and very interesting discussion of words. He holds that the use by St. Paul of the word Body is not a metaphor, for the Body is "a living organism, and its life is the Spirit, which is in the whole Body, as it is indivisibly in each separate member." He naturally objects to the loose statement of Moberley "Wherever Christ is, the Church is; as reflecting, nay, in a real sense, even as being, Himself." We hold that the Church is founded on Christ, and grows up into Him its living Head in all things. "Wherever Jesus is proclaimed Lord, and worshipped with the heart, there we find members of that Body which is representative of the living union that already exists through sharing the Divine life." It is true that the Body is held together by charity—love for Christ and for the members, but we see no reason to follow Canon Lacey in its exposition of the character of the Ministry that is essential to its existence. True, he tells us that it is impossible to prove the insufficiency of any given form of Ministry, but it is clear to him that a certain Ministry is able to be proved sufficient. He looks upon all sections as belonging presumably to the Body linked together, however imperfectly, in the Unity of the Spirit, and exhorts us to work for the restoration of the Bond of peace.

We have the view of the writer put more concisely in an Appendix, which is accompanied by a reply from Dr. Vernon Bartlett, who tells us "In order to secure a more Catholic communion we must all, Anglicans and others alike, lay more stress upon unity in the Gospel of Christ, a unity rooted in loyalty of faith and obedience towards Christ as Lord, because God manifest in a human personality, than upon anything so religiously relative and secondary as any particular form of the Church's ministry. In this sphere we hold that nothing can, according to the mind of Christ, be of strict obligation." We agree, and endorse the conclusion, and wish that this view could prevail. The air of unreality that so often marks discussions on Reunion, through the insistence on one and only one form of the Commission of Christ being essential has been too long left an ambiguity until the question has been definitely raised must be dropped. There can be no Union until the Scriptural view of the Ministry as Order, not essential doctrine, be held. When this is accepted we believe that the unity which exists will manifest itself in the revival of the Catholicity of the New Testament. We accept Canon Lacey's dictum that the Roman view of the Vicariate of Christ set above the Episcopate is without evidence, and would add that similar claims for the Divine authority of the Episcopate as the only valid organ for the Transmission of a sufficient Ministry are equally without Scriptural evidence.

THE FUTURE OF PROTESTANTISM. By Ambrose Czako. (George Allen & Unwin. 4s. 6d.)

The eyes of the writer are on south-eastern Europe, and in this book he describes, as he sees it, the position of Protestantism in Hungary, Czechoslovakia and parts of Yugoslavia and Roumania. He was at one time a priest of the Church of Rome, and has apparently conceived a very strong dislike to all forms of organised Christianity. He has hard things to say of the Roman Church, and equally severe criticism to offer of the Protestant Churches. A distinguished writer says he could never understand why Christians should rejoice when a man leaves the Church of Rome to become a broad Unitarian, and although we are far from saying that our author has drifted thus far from the Religion of the New Testament, it is

impossible for Evangelicals to regard him in any way representative of their convictions. He is always frank and out-spoken. Happily we do not know what useful service this book can serve to those who hold the Faith of the Gospel. Criticism we welcome, but we do not expect a Quaker endowment to be expended in the preparation and publication of a book of this class.

In spite of a fundamental difference in view point we find in the volume a good deal of information. It is by no means complete. The chapter on Czechoslovakia is devoted entirely to an account of the Czechoslovak National Church, and says nothing about the Evangelical movement in the Republic. We may quote a passage to show the ideal that fills the mind of the writer: "If the end of religion is to create free moral personalities on the basis of religion, this could best be realised among the Protestantism denomination through 'Quakerism.' Catholic and Protestant modernism have an significance [illegible] Faith sufficient for history by liberating souls from dogmas, traditions and, in general, from orthodoxy and from the constitution, dogma priests or ministers, but does not deliver us from those surroundings to which our soul is bound with many cords. Assuredly the cords are growing loose, but from the point of view of spiritual equilibrium it is not desirable that these cords should violently be snapped." An Editorial Foreword informs us that "what the author calls 'Quakerism' has close affinity with that free universal religion which in English-speaking Christendom is not a unique possession of any one denomination." What the relation of this free religion is to the teaching of Christ and the Apostles is easily discovered by those who read the book.

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, Russell Square, London, W.C. 1.

World's Evangelical Alliance (British Organisation)

Founded 1846. Reconstituted 1912.

BRANCHES of the World's Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

President—

Vice-Presidents—The Right Hon. Lord Kinnaird, Right Hon. Lord Polwarth, C.B.E., Most Rev. Archbishop of Melbourne, The Right Rev. Bishop of Sodor and Man, Right Rev. Bishop Ingham, D.D., Right Rev. Bishop Taylor-Smith, K.C.B., D.D., Right Rev. Bishop Welldon, D.D., The Rt. Hon. Sir Wm. Joynson-Hicks, Bart., M.P., Sir Percy E. Bates, Bart., G.B.E., Sir Archibald Campbell (of Succoth), Bart., Sir Matthew Dodsworth, Bart., Right Hon. Sir Arthur Griffith-Boscawen, Sir Thomas W. H. Inskip, C.B.E., K.C., M.P., Sir George A. Kemp, The Hon. Sir C. Montague Lush, Thomas A. Lamb, Esq., Rev. G. Campbell Morgan, D.D., Sir Charles Owers, C.B., Sir Lulman Pound, Bart., Sir Chas. Cheers Wakefield, Bart., Sir Andrew Wingate, K.C.I.E., Sir Alfred Yeo, M.P.

Honorary Treasurer—E. C. Hart-Dyke, Esq.

Hon. Secretaries—The Rev. the Hon. W. Talbot Rice, M.A., Rev. J. Challinor Lush.

General Secretary—Henry Martyn Gooch, Esq., M.R.E.

Bankers—Barclay's Bank, Limited, Bloomsbury Branch.

Auditors—Messrs. J. B. A. W. Sully & Co., 19-21, Queen Victoria Street, E.C. 4.

Offices—Allenby House, 19, Russell Square, London, W.C. 1.

* * Cheques or Postal Orders should be crossed "Barclay's Bank, Ltd., Bloomsbury Branch," and should be made payable to the order of the "World's Evangelical Alliance (British Organisation)."